

THE  
Main Points  
OF  
*Church-Government*  
AND  
DISCIPLINE;  
Plainly and modestly  
handled by way of  
Question and Answer.

Very useful to such as either  
want Money to buy, or Leasure  
to read larger Tracts.

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L O N D O N ,  
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Parrot in pauls Church-yard 1649

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THE  
Main Points

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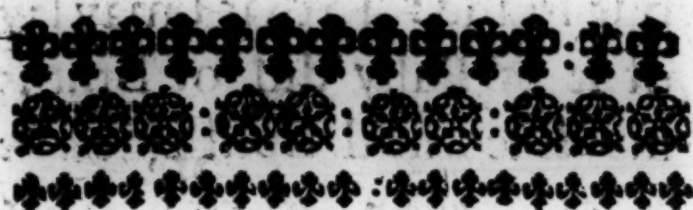
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THE  
E P I S T L E  
TO THE  
R E A D E R.

*Christian Reader,*



Lthough the  
worth of the  
Author, and so-  
lidity of the  
matter of this  
book might sufficiently com-  
mend it self unto thy perusal,  
yet I shall add this to its  
Commendation, that 'tis  
plain, but profitable, short,  
A 2 but

## THE EPISTLE.

but sound: so that I may say  
of it as Tully did of Brutus  
his Laconical Epistle, *quam*  
*multa, quam paucis!* how  
much in a little? Here is a  
great deal of matter in a few  
words; he studyed brevity,  
yet solidity, in this small  
piece; by the reading whereof  
not only the weak may be in-  
structed, but the strong also  
establisht in the truth, which  
is the hearty desire of him  
who subscribes himself.

*Thine in the Lord,*

CHRISTOPHER LOME,

A



A plain  
**PLATFORM**  
 OF

Presbyterial Government,  
*Catechistically and Me-  
 thodically propounded.*

QUEST. I.

**W**hat Government of the Church  
 is most agreeable to the Word  
 of GOD?

*Answ.* The Government of the Church  
 by Presbyters or Elders for they have the  
 rule, [a] the keys (which in the very no-  
 tion of them do carry power and authori-  
 ty

a Heb. 13.

7, 17.

1 Tim. 5.

32.

*b* Isa. 22, 22 ty properly so called [*b*] ) are committed  
*Rev.* 1, 18, to them [*c*], and power to remit and re-  
 & 3, 7. tain sins [*d*], they feed and govern the  
*c* Mat. 16, flock [*e*], and are over the people in the  
 19 *d* John 20, Lord [*f*]; they are Guides, Leaders, Bi-  
 28 shops, Governors, Pastors; which Titles  
*e* 1 Pet. 5, 2 in Scripture are used to expresse the pow-  
*Act.* 20, 17 er of Civill Magistrates [*g*]: Hence the  
 28 *f* 1 Thes. 5, Angels, the Elders of the Churches, are  
 12 commended for good Discipline and re-  
*g* Josh 13, prehended for bad. [*h*]  
 21. Numb.  
 31. 14. Mat. 27. 2. Jud. 8, 14. Acts 23, 14. *b* Rev. 2, 2,  
 6, 14, 10, & Rev. 3.

*Quest. 2. What kind of Government have Presbyters or Elders over the Church?*

*Ans.* Not Kingly, Lordly, or Magisterial power, which onely belongs to  
*i* 1 Pet. 5, Christ [*i*], but Stewardly and Ministe-  
 3. 1 Cor. 8, riall, [*k*].  
 6. & 12. 5  
*Psal.* 2, 6. Col. 1. 18. Eph. 2, 22. *k* 1 Cor. 4, 1. 2 Cor. 5  
 20. Mat. 9, 38.

*Quest. 3. From whom receive they their Stewardly and Ministeriall Power?*

*Ans.* From Jesus Christ [*l*], they are  
*l* Mat. 16, his Stewards [*m*], his Ministers and Em-  
 19. & 28, bassadors [*n*], having their Office from  
 18, 19, 20.  
*Joh.* 20, 21, 23. 2 Cor. 8, 10; *m* 1 Cor. 4, 1. *n* 1 Cor. 4, 1.  
 1 Cor. 5, 19, 20. him

him [o], and they are to act in his name [p], and must give account to him [q]

o Eph 4. 8.  
11. 1 Cor.  
12. 28.  
Act. 20. 28. 29. p Mat. 28. 19 1 Cor. 5. 4, 5. q Heb. 13.

Quest. 4. *But do they not receive their Governing Power and Authority from the Church or Body of the People?*

Ans<sup>r</sup>. No, though they be for the good and benefit of the General Visible Church, and of particular Churches [r], and ought to make themselves servants thereunto, as Jesus Christ and his Apostles (which did not receive their authority from thence) did [s]; and though they be elected by the people, yet they do not receive their Authoritie from them. For, 1. the power of Church-Government is not conveyed to the body of the people, by any authentick grant or Commission from Jesus Christ, as it is to the Officers. 2. The people are not called Governors, Guides, Leaders, as the Officers are; but on the contrary, are called the flock [t], the Saints [v], as distinct from their Bishops, Pastors, Rulers, to whom they are commanded to be subject and obedient [w]. 3. The people have not received from Christ due gifts and qualifications for the exercise

7 Eph. 4. 7  
10, 11, 12  
2 Cor. 12.  
14

5 Math 20  
26, 27, 28  
2 Cor. 4. 5  
Col. 1. 7.

t Acts 20.  
28. 1 Pet.  
5. 2

u Hebr. 13  
24. Phi 1. 2  
w 1 Thess.

5. 12  
1 Tim. 3  
17. Heb  
13. 7, 17.

x 1 Cor. exercise of Government and jurisdiction  
 12. 4, 5, 17 [x] as Officers have [y]. 24. It cannot  
 28, 29 be shewed that God in the Old or New  
 y Ephel 4. Testament did erect any Church without  
 11, 12 Officers, seeing Adam was a Priest to his  
 1 Tim 4. wife [a] and family (as Noah also was,)  
 14 and the first born were Priests [b] at the  
 a Gen. 4.3 founding of the Jewish Church, and  
 Airsworth. Christ his Apostles were Officers in Com-  
 b Exod. 19 mission at the founding of the Christian  
 22 Churches. 5. It is more absurd and irra-  
 tional, that all the males should govern in  
 a Church, then in a City or Common-  
 wealth; that the Elders should be subject  
 to the people, then that Magistrates should  
 be subject to their subjects; seeing the  
 power of Church-government is derived  
 not from the Law of Nature, which pla-  
 ceth the Originall of Civill Government  
 in the people, but the Canon of Scripture,  
 which saith no such thing concerning  
 Church-Government. Nor, 6. doth it  
 warrant, that the people should exercise  
 power and authority, in Preaching, Or-  
 daining, Administration of Sacraments or  
 censures, therefore they have it not; for  
 such power is vain and impertinent, as may  
 not be drawn into act by them that have  
 it; and therefore Pastors, Preaching, Bap-  
 tizing



ting. Ordaining 1. Sec. do nat put forth  
the peoples power, but the power and au-  
thority of Jesus Christ. [c]

Quest. 5. You spake of a General Vi-  
sible Church; doth the Scripture hold out  
such a Church?

Answer. Yes, for, 1. The Apostles, which  
were General Officers (to which a gene-  
rall Church is the adequate correlative)  
and had the care of all the Churches [d],  
are said to set, put or placed in the Church  
[e], as speaking but of one; Paul was a  
Minister of this Church [f]. 2. That  
one body, that one fold, into which all, both  
Jews and Gentiles, are Baptized and  
brought [g], must needs be the universall  
visible Church. 3. That house or Temple,  
in which Antiehrift did sit [h], that wo-  
man travelling [i], the Bride and Spouse  
of Christ [k], a child, and in non-age un-  
der the Law, and at full age under the  
Gospell [l], that assembly of 24 Elders  
and 4 Beasts [m], that one Sion having  
many Assemblies in it [n], that one City,  
one new Jerusalem [o], that one Feast [p],  
field [q], floor [r], draw-net [s], and  
the like, are to be understood of the Uni-  
versall Visible Church, which is further

2. Cor. 13  
10. Math.  
28. 19, 29

d 2 Cor. 11  
28

e 1 Cor. 12  
28

f Col. 1, 25

g 1 Cor. 12  
12, 13. Eph  
2, 16. & 3, 6

h Joh. 10. 16  
2 Thess.

i Rev. 12, 1  
2. & c.

k Rev. 21.

l Gal. 4, 1,  
2

m Rev. 4.  
n Isa. 4. 5

o Rev. 20.  
9. & 21. 2

p Mat. 22. 2  
q Mat. 23-

r Math. 23. 47

24. r Mat. 3. 12.



*t* 1 Cor. 12 in Scripture described to be Organi-  
*14* &c. call [*t*].  
 Rom. 12. 4  
 to 9. Ephes. 4. 4. with 11, 12.

*v* Gal 1. 2. Quest. 6. But we read of Churches [*v*]  
*1* Cor. 14. in the plurall number, of many Churches  
 34. in the New Testament, and therefore  
 Acts 9. 31. there is not onely one Church?

Ans. These are the particular Churches  
 I spake of, of the same name and nature  
*w* Psa. 95. 5 with the whole, as the Sea is but one [*w*],  
 yet the severall parts of it, washing sever-  
*x* Psa. 24. 2 all shoars, are called Seas [*x*], the dry  
*y* Gen. 1. Land but one [*y*], yet being possesst by  
 10 severall Nations, under severall climates,  
 divided by hills, rivers, and other bounda-  
*a* Gen. 10 ries, is called Lands [*a*], as *Labans* flocks,  
 31 having all one owner, and probably all one  
*b* Gen. 30. mark, are called one flock [*b*], as the free  
 31, 32, 36, men of *Rome*, where ever born or bred,  
 38. & 33. make but one Corporation [*c*]; hence the  
 13 Church of *Ephesus*, though a compleat  
*c* A & 22. 3 particular Church, is not called the whole  
 with 28 City or household of God, but fellow Ci-  
 tizens with the Saints, viz. of other  
 Churches, and of the household. As the  
 Jewish Church was but one, yet in regard  
*d* Lev. 23. of their Sabbath-convocations in their  
 1, 2, 3 Synagogues [*d*], for hearing the Word  
 read

read [e], and preached [f], for prayer <sup>o</sup> A&. 15.  
 [g], for Rule and Government [b], <sup>f</sup> A&. 13.  
 was called *Congregations & Churches* [i]. <sup>14, 15, 16</sup>  
 As the Antichristian Churches of *Italy*, <sup>g</sup> A&. 16.  
*Spain, Germany*, are but one *Whore* [k], <sup>13</sup>  
 under one head the Pope, so the Christian <sup>b</sup> A&. 13.  
 Churches of *England, Scotland, Hol-* <sup>15. Joh 12</sup>  
*land, &c.* which *have their Fathers* <sup>42. & 9.</sup>  
*name written in their foreheads* [l], are <sup>34. & 16.</sup>  
 but one *woman* [m]; the one is the *army* <sup>i</sup> Psa. 26.  
 under the *Dragon*, the other under *Mi-* <sup>12. & 68</sup>  
*chael* [n]: and as a whole *Army* is oft <sup>26. & 74</sup>  
 times in the Originall Language of Scrip- <sup>4. 8</sup>  
 ture called a *Church* [o], and the severall <sup>k</sup> Rev. 17  
 Regiments and Companies are called <sup>5. & 18. 2</sup>  
*Churches* [p], so particular Churches and <sup>3. & 19. 2</sup>  
 Antichristian conventions, are as the seve- <sup>l</sup> Rev. 14. 1  
 rall Brigades, Regiments, or Companie <sup>m</sup> Rev. 12.  
 of thole two Armies: Hence also the <sup>1</sup>  
 Church of God is called *Army* and *Ar-* <sup>n</sup> Rev. 12  
*mies* [q], *Vineyard* and *Vineyards* [r], <sup>7</sup>  
*Garden* and *Gardens* [s], as well as <sup>o</sup> 1 Sam.  
 Church and Churches. <sup>17. 47</sup>  
<sup>40. Jer. 50</sup>  
<sup>9</sup>  
<sup>p</sup> Eze 26, 7  
<sup>5</sup> Cant. 6, 2

Quest. 7. *What sorts of Elders hath God appointed in his Church?*

Ans. Two sorts; extraordinary, as the <sup>1</sup> 1 Pet. 5, 1  
*Apostles* [t]; and ordinary, as *Pastors* and <sup>2</sup> Joh. v. 1  
*Teachers*

v Acts 20 Teachers [v]. The Apostles were to  
 27, 28. Tit. Teach and Rule, not onely Churches, but  
 1, 5 Pastors and Ministers also, being men of  
 w 1 Cor. 12 an higher order [w], immediatly called of  
 28. Eph. 4 God [x], infallible in their doctrine [y],  
 11 endowed with extraordinary gifts [z],  
 a Gal. 1, 1 saw Christ in the flesh [x], were injoynd  
 y Gal. 1, 7, ordinarily to travel abroad to plant Churches [b],  
 8. & 5, 2 might act authoritatively in any  
 z Acts 2, 1 Church without a call or consent of men,  
 1. & 8, 17 and might shake the dust off their feet a-  
 18 gainst such Ministers, or others, as did  
 a Act. 1, 21 not receive them [c], their commission  
 1 Cor. 9, 1 was irrepealable, the limits they agreed on  
 b Math. 28 19 were large [d]. But a Minister is not of  
 10 an higher order, nor hath power over his  
 d Gal. 2, 9 fellow Ministers, nor hath an immediate  
 irrepealable Call, not infallible, nor in these  
 times extraordinarily gifted, hath not seen  
 Jesus Christ in the flesh, cannot exercise  
 pastoral authority in an ordinary or occasi-  
 onal way without a call and consent of  
 persons interested. And lastly, Pastors and  
 Teachers are by succession to continue in  
 the Church to the end of the world [e],  
 e Ephes. 4, whereas Apostleship continued in one age  
 11, 12 only; for though *Matthias* was substi-  
 Rev. 12, 6 tuted in the room of *Judas* [f], yet none  
 & 11, 2, 3 was substituted in the room of *James* [g],  
 f Act. 1, 25  
 g Act. 12, 2  
 or

or of any other Apostle.

Quest. 8. In what Church hath God  
set these Elders?

Ans. In the Universal Church pri-  
marily [k], and in particular Churches se-  
cundarily [l]: Division of the Church into  
to particular Congregations, and fixing  
particular Elders to them, is no further of  
divine institution then order and edificati-  
on did first occasion, and do still require it  
should be so, as the whole Tribe of Levi  
fed all the Jews in common, (for ought  
we know) while they were together: Af-  
terwards (it may be) the four Families of  
Levites, as Aaron, Cohath, Gershon, Ade-  
nari, did take more special charge of those  
Tribes that quartered on the same side of  
the Tabernacle that they did [k], and then  
there was some division made, and yet af-  
ter that a farther division was made, when  
the Tribes of Israel came to be fixed in  
their several divisions, and the Levites also  
were scattered and fixed amongst them  
for the better instruction of the people,  
and had their maintenance by Lands and  
Tythes where they lived. So the Apostles  
notwithstanding their general commissi-  
on [l], did feed the Church in common,  
while there was but one particular  
Church

Cor. 12.  
28. Eph. 4.  
III. Ro. 12.  
A. 13, 1

k Num. 2,  
3, 10, 18,  
25. with  
Numb 3,  
38, 10, 18,  
25  
Sec Ains-  
worth in  
Num. 2

l Math. 23  
19, 20  
Mar. 16



Church, and afterwards when Churches were multiplied, did for edification and orders sake agree upon a division of themselves, [*m*], (though they were not very precise in observing it, *Peter* preaching sometimes to the *Gentiles*; and *Paul* to the *Jews*;) and had their several places ordinarily to officiate in [*n*], yea some probably think, that they did disperse themselves into twelve parts of the world, and the Greek text [*o*] may (if you put the comma after *it* & *Paul*) fully bear this sense, that *Mathias* might be sent that circuit which *Judas* had he not fallen, should have gone; and in likelyhood it was from this agreement, that *James* (notwithstanding his Apostolik commission was as general as the comission of the other Apostles) did not travel abroad as the other did, but stayd at *Jerusalem*: as also some other Apostles after their travels betook themselves to residence in some one place, as if they had been the fixed Pastors of those places respectively. Those Apostles that travelled abroad did carry Ministers along with them, as *John*, *Mark*, (*p*) their fellow laborer, (*q*) and did send other Ministers, as *Tychicus*, sometimes to one Church, as *Ephesus* (*r*), and sometimes to another, as *Colloss*, (*s*) and

*m* Gal. 2, 9  
*n* 2 Cor. 10  
 13, 14, 15, 16  
*o* A&t. 1, 25  
*p* A&t. 13, 5  
 & 15, 37  
*q* Philem.  
 24  
*r* A&t. 20, 4  
 Eph. 6, 21,  
 22  
*s* Col. 4, 7



and did keep other Ministers from their particular charges, as *Epaphras* [1] and all the rest Col. 1, 7 this was for the service of the universal Church, so much was it preferred before the service of their particular Churches. In the primitive times before division of titles, the Elders were not affixed to particular assemblies, but the officers did in common teach and govern sundry congregations; and so it may be at this day, when it shall be found most for edification, and so it is in some Reformed Churches: As the Justices of Peace have their commission for the whole County, yet by agreement or custom for order sake, they have their several Hundreds or divisions, in which they keep their privy and publick Sessions, and do ordinarily execute their office, and in that respect may be called Justices of such a Division or Circuit; And as the Militia Soldiers, which watch and guard the City of *London*, are primarily the Soldiers of the whole City; and secundarily the Soldiers of such and such a Ward or limits; so Ministers, which are called watchmen and soldiers [2], are Ministers both of the whole City of God, the universal visible Church, and also of those particular Churches or Congregations

v Isa. 62. 6  
1 Tim. 2, 3

ons, which they especially take charge of, and receive maintenance from; and as Soldiers, though they be the Soldiers of the whole City, yet each have and ought in reason to have one particular place assigned to be guarded by him, and the unwarrantable absence of him from his guard is censurable; so a Minister should have his flock, and be resident with it.

Quest. 9. How are men made ordinary Elders?

Ans. They are made Elders by Ordination, which is (as the Scripture defines it) an appointment of men over the business (w) the seven Deacons had not been Officers though chosen by the multitude, if they had not been by Ordination appointed over the business, the multitude choosing them is not said to appoint them over the business, but to set them before the Apostles. 2. Hence the charge is more express, that ordination rather than election should not suddenly and hastily be made [x], whereas if election had only or chiefly made the Officer, then prudence had required, that the charge should have been more express against hasty election than hasty ordination. 3. Laying on of hands in ordination, not lifting

w Ag. 6, 3

x 1 Tim. 5

22

lifting up of hands in election (which they so much urge) is reckoned amongst the principles [7]. 4. The description of persons fit for office is much more large in the Epistles to Timothy and Titus, which were to ordain, then in any or all the Epistles written to the Churches, to whom election is conceived to belong [2]; now the Apostle, which did all things fully, would acquaint those most with the qualifications of officers, which had the greatest hand and power in making officers. 5. Fasting & prayer is to beg direction & assistance from God, with reference to ordination, rather than election [2]; the Apostles prayed not before the election of the seven Deacons, (as they would, if that had been of the greatest moment,) but the Scripture witnesseth, that when the election was past they prayed before ordination [6]. 6. The Scripture speaks much and plainly for ordination, [c], & but little, (some say, nothing at all) and that obscurely for popular election of Elders. 7. The people's election is but preparatory to the making of Elders, or a nomination or designation of some persons to that office, if being tryed by the Presbytery they be approved as fit; God having given special power and charge to the

Heb. 6, 3

2 1 Tim. 3  
2, &c. &  
12, &c.

Tit. 1, 5, 6,  
7, 8, &c.

Acts 13  
1, 2

6 Acts. 6, 5, 6

1 1 Tim. 4

14. Tit. 1, 5

Acts. 14, 23

Acts. 15, 1, 2

1 Tim. 5,

2 2 Tim. 2, 2

d 1 Tim. 3

22

Pres-

1 Tim. 5. 22 Presbytery not to ordain rashly (d) or suddenly, though the people should elect rashly, but to reject that rash election as null and void. 8. To assert, that Ministers are made by ordination, doth make the line of ministerial power more straight and regular then otherwise; the power of making Ministers was first in Christ, and he made Apostles; they, as his stewards in the absence of the Lord, and by his direction and command, do appoint other officers, Christ is the chief Pastor (e), the Apostles next (f), then Elders (g), Christ the Archbishop, (h) Apostles, Bishops (i), and Elders (k), Christ was sent and the Apostles (l), and Presbyters (m), Christ ordained twelve (n), and the twelve ordained Elders (o), and to Elders hath God given the power of ordination of other Elders successively.

1, 7. (l) Joh. 20, 21 (m) Eph. 4. 8, 11 (n) Mark 3, 14.  
Joh. 15, 14 (o) Acts 14, 23

Q. 10. To whom, say you, hath God committed the power of ordination of Elders?

p 1 Tim. 4 Ans. To Elders (p) : not to any un-  
14. Tit. 1, officied man; For 11 there is no precept  
5. ut supra nor warrant for it in all the New Testament, that Christ or his Apostles did leave  
to



to the body of beleivers, Elders the power of ordaining, though it had bin much easier to have writ to the Churches, that they should ordain their own Elders, then to ave traveled themselves (q) or to have sent Timothy or Titus for that purpose (r).

q Acts 14  
23  
r 1 Tim. 5  
22. Tir. 1  
5

2. Not one instance can be given of any unofficed man, ordaining an officer of the New Testament. 3. They that do ordain do put some of their work, upon the person ordeined, but preaching, baptizing &c is not the work of any unofficed man. 4. He that ordains blesseth him that is ordained, and the less is blessed of the greater (s).

s Heb. 7. 7

5. Ordination is confessed to be an act of authority, and an unofficed man have not authority. 6. The Church cannot lawfully depute a man to ordain, whom God hath not deputed, nor can the man or men so deputed lawfully ordain, except the Church have a Charter from God to that effect. 7. There is not one of a thousand amongst the people that are able in all points to try and judg of the sufficiency of preaching Presbyters, as they that ordain are bound by Gods Law to do (t).

t Tir. 1. 5,  
6, 7

Q. 11. But is not ordination by one or more grave men deputed by the Congregation more lawful, and valid then ordination



motion by the Prelates? *Ans.* No, the Bishops were Presby-

ters, and so more enabled by the Word to ordain then any non-Presbyters: Prelacy, though an humane Institution, did no more annihilate their being Presbyters, then Pharisaism did the Jewish Priest-hood, and they did ordain as Presbyters; for Bishops and Presbyters are but made one order by the very Papists, which also judg, that if a Deacon should be made a Bishop *per se* *factum* he hath no power to ordain Presbyters: The Elders ordained by the Apostles in every City, did in their meetings chuse one of their fellow Elders (if no Apostle nor Apostolick man did reside with them, if they did, they by their places were superior to any Presbyter and Moderators in any convention of Elders, and so should be at this day, if any Apostle were now alive and resident) to be President of their company and Moderator of their actions; now Presidency is natural and necessary for the regulating of matters: *Bea* faith, it is scriptural, and that this President was the same which S. *John* called the Angel, the continuance of presidency in one man was not then found to be either unlawful or inconvenient. To this president

fidest the Fathers afterward appropriated the name of Bishop, and such as these being grave men, and of great repute, and Pastors of the chief Cities, and having the Spirit of Government, (which every godly Minister hath not,) partly through their own usurpation, partly through the sloth and pusillanimity of the Presbyters, partly by Law and Canon, were invested with too much power; yet did not they, nor our English Bishops ordain Presbyters, without the assistance of other Presbyters, and therefore their ordination comes nearer to the Scripture-way of ordination by the *Presbytery*, then any ordination by one or many non-Presbyters can do, (one, two, or three deputed Members being nothing like a Presbytery, or a company of Presbyters,) and is by this present Parliament and Synod, as formerly, also by the reformed Churches, and godly non-conformists, (notwithstanding their opposition to prelacy,) judged valid, and not to be changed for any popular ordination; when the Church was in the wilderness, when Antichrist most reigned and raged, God did preserve some fundamental doctrines, and the essence of Baptism, and the essence of a true Ministry dispensing

C

sing

u Rev. 12. sing it, and they, that is, her Pastors did  
6.14. feed her there [u].

Quest. 12. Who have power to preach  
the Word in the Church?

Ans<sup>r</sup>. Pastors and Teachers, that have  
w Mat. 28 also authority to baptize [w], God having  
20. joyned them together, no man ought to  
x Mat. 19. put them asunder [x]. 2. Preaching is  
16. a principal part of the Ministerial Office  
y 1 Pet. 5.2 [y], requiring more sufficiency then any  
1 Tim. 3. 2 [z], (hence the ability of ex-  
2 Tim. 4. 2 pectants is best tryed by preaching,) and  
z 2 Cor. 2. 16 of as much dignity and trust as the dispen-  
\* Iohn 4. 1. sing of the Sacraments\*, which yet (is con-  
1 Cor. 1. 17 fessed) may not be administred by private  
men. 3. God hath, by a special office, di-  
a Eph 4. 11 stinguished Ministers from other men, and  
b Ioh. 10. 1 separated them to be Pastors and Teach-  
2. ers [a], and therefore this order is not to  
c Num. 16 be violated, nor should men enter in at the  
9. 10 window, but by the door [b]. 4. God  
1 Sam. 13. hath severely punishd usurpers of the Mi-  
9, 12, 13, 14 nisterial function [c], yea when there  
d 1 Sam. 13. 8 seemed to be great necessity of it [d].  
2 Sam. 6. 6 5. None ought to preach except they be  
7, 8, 9 sent, and called thereunto [e], but gifted-  
e Rem. 10. ness doth not include in it sufficient missi-  
15. 1er. 23. on or vocation. For as women may be  
21. Heb. 5. gifted, which yet are forbidden to  
4, 5. preach

preach [f]; so no man may exercise <sup>f</sup> 1 Cor. 14  
 Regal or Magistratical power, or do the <sup>34.</sup>  
 office of a Constable, Lawyer, Attorney, <sup>1 Tim. 1.</sup>  
 a Reader in one of the Inns of Court, a <sup>11, 12.</sup>  
 Justice of Peace, a Judge, a Speaker in Par-  
 liament, a Captain, Major, Colonel, or Ge-  
 neral, only upon this ground, because he  
 is conceived to be gifted for it. 6. It is  
 said, God hath made his people Kings and  
 Priests [g], but not that he hath made <sup>g</sup> Rev. 1. 6  
 them Prophets; for though God did <sup>1 Pet. 2. 5.</sup>  
 sometimes give an immediate and extra-  
 ordinary commission to do some Magi-  
 stratical acts [h], and the time was, when <sup>h</sup> Num. 25  
 Gods Holy Spirit being extraordinarily <sup>7, 8.</sup>  
 poured out on all flesh, their sons and <sup>Acts 5. 5.</sup>  
 daughters did prophesie, viz. some so ex-  
 traordinarily anointed did so [i], as they <sup>i</sup> Joel 2. 28  
 did also see visions, and dream dreams; and <sup>with Acts</sup>  
 then it was also mens duty to desire any <sup>2. 17.</sup>  
 spiritual gifts, as speaking with tongues,  
 but especially prophesie [k]; but now it <sup>k</sup> 1 Cor. 14  
 is unlawful to desire the one gift, or the o- <sup>1, 2.</sup>  
 ther; God not inabling gifted men now  
 to understand the original languages as  
 then he did. 7. Teaching in the Church  
 doth imply authority over them that are  
 taught [l], but private men, though gift- <sup>l</sup> 1 Tim. 12  
 ed, have not authority, therefore they are <sup>11, 12.</sup>



m 1 Tim 5  
17, 18  
1 Cor 9.3,  
4, 5, 6, 9, 11

not to teach or usurp authority. 8. God hath not given them any power to receive maintenance, which is due to those that labor in the Word and Doctrine [m].

Quest. 13. What maintenance mean you? If you mean Tythes, or any other settled maintenance, neither private men nor Ministers ought to receive such maintenance.

n Mal. 3.8  
2 Chro. 31  
4, 5, & c.

Ans. Tythes had many enemies, sundry exceptions made against the payment of them, nor was it counted any robbery to detain them [n], when both God himself, and the Magistrates, did expressly require the due payment of them, and when there were few or no Sectaries, (at least not in arms and authority,) which endeavored the ruin of the Ministry, especially when there was no King in Israel, but every man did that which was right in his own eyes; then the Levites were glad to wander abroad for maintenance [o]. Yet 2. the Levites, though a small Tribe [p], (if a Tribe, there being twelve besides,) scarce the 60. part of the house of Jacob; had in Judaea a small Country, 48. Cities with their Suburbs, 2000. cubites from the wall on every side [q], and

o Iude 17,  
7, 8, 9, 10,  
11. & 19.1  
p Ans-  
with in  
Num. 3. 39  
q Josh. 21.  
41. Num  
35. 2. Lev.  
25. 33, 33,  
34



and their first fruits [*r*], and a great part of the manifold sacrifices [*s*], and free-will offerings of all the males of the children of *Israel*, which were to appear thrice yearly before the Lord with some offering (*t*), and whatsoever house, field, person, beast, &c. was by a singular vow given to the Lord, which was to be valued by the Priest himself (*u*), and all these duties were brought in to the Priest without charge or trouble; they had not only the full tenth of all kind of encrease, but also such an imposition layd upon all kind of grain, as came to more then a sixth part of the crop it self (*w*), and those Cities and Lands descended from them to their posterity from generation to generation, as also did their Tythes and offerings. 3. Suppose Jesus Christ, being a Member of the Jewish Church, did not demand the Tythes then due by Gods Law to the Levitical Priests (*x*). Suppose also the Apostles being by their office to travel abroad, did not receive Tythes, (no more then the *Levites* did receive them in their travel,) but were sometimes forbidden to take so much as a scrip (*y*), (though at other times allowed it (*z*), ) and enjoyned to live at the charge of the

C 3

faith-

Nam 18.  
15, 16, 17,  
18. Deut.  
18, 4.  
Lev. 2 3.  
7. 5, 7, 8  
33, 34  
Exo 1. 34  
23. 23.  
15, 16, 17.  
Lev. 7.  
2, 3, 4, 5, 8,  
9, 10, &c.

w Good-  
win. Moies  
& Aaron.  
1. 6. c. 2, 3.

x Mat. 23.  
23  
Heb 7. 5

y Mat. 10.  
10.  
L. 10. 22,  
35, 36.

\* Mat. 10. faithful (\*); and though *Paul* and *Bar-*  
 10, 11 *nabas* did sometimes work with their  
 hands that they might not be chargeable  
 a 1 Cor. 9. 6. [*a*], yet *Paul* doth expressly affirm, that  
 Tythes were not Aaronical, or proper to  
 the Levitical Priests, but on the contrary  
 proves the greatness of *Melchizedec's*  
 Priesthood, by his blessing *Abraham*, and  
 b Heb. 7 2. tything him [*b*]; the word *δεσπότης*  
 4, 5, 7. [*c*] implies, requiring Tythes, as well as  
 c verse 6. receiving them, and thereupon he asserts  
 our Saviour to be a Priest after the order  
 d v. 15, 16, of *Melchizedec* [*d*]; and therefore  
 17 Christ must needs have power to tythe  
 the people as well as to bless them, or else  
 he comes not up to the type or figure:  
 he therefore that saith Tythes are Cere-  
 monial, must shew wherein the Ceremo-  
 ny doth consist, and upon what Scripture  
 he grounds his opinion, and answer *Paul's*  
 argument, or else he is to be esteemed a  
 deluder of the people, supposing that gain  
 is godliness [*e*]. 4. The Ministry of the  
 e 1 Tim. 6 New Testament, being far more honora-  
 5 ble [*f*], laborious and studious, then the  
 f 2 Cor. 3. 6, 7, & c. Levitical Priesthood, and the Ministers of  
 the Gospel being to live of the Gospel  
 g 1 Cor. 9. [*g*], they have an evil eye that grudge the  
 13, 14 Ministers of the Gospel so much means  
 pro-

proportionably, as the Priests had under the Law, that judg 100. l. *per annum*; or more, little enough for a Factor, but enough or too much for a Minister, *A principio non fuit sic*; for Beleevers had all things common [h], and so far they were from grudging the tenth part of their encrease, that they sold their Lands, and laid the prizes of them at the Apostles feet [i]; and afterwards, by one means or other, Ministers had, in persecuting times, (much more ought they to have in peaceable and prosperous times,) not only competent but honorable maintenance [k], for themselves, their wives and children [l], and to keep hospitality [m], and all this without entangling themselves in the affairs of this life [n].

*b* Acts 4 32

*i* v. 34, 35.

*k* 1 Tim 5

17, 18

*l* 1 Cor. 9,

4, 5, 6

*i* Tim. 3, 4

5. & 5, 8

*m* Tit. 1. 8

*n* 2 Tim. 2.

4

As for the Tythes, with relation to this Kingdom, (omitting how far the Law of nature, one of the fundamentals of our Laws, did teach them the Gentiles;) it is unquestionable that they, in some Parishes at least, are the Ministers right, by as good Law as the 9. parts are the peoples; and it is as illegal for the people to withhold their tenth's, as if the Minister should, besides his tenth's, take away one or more of their 9. parts; and it is perillous to

State, that private men should prefer their judgment of *meum & tuum*, of right and wrong, before the publick judgment of the Law and Courts of the Kingdom, and may be as destructive to Nobility, Gentry, and others in the Kingdom, to have the hedge of the Law broken down, as it is to the Ministry; sundry persons (some whereof are in power and place) being as inclinable to defraud them also of the Tythes, and to introduce equality and community in the Commonwealth, as in the Church.

2. This Law of Tythes was not an imposition on the people, as some falsely suggest, but a voluntary donation, not of the people (though, if they that were then owners of the land, and had power to alienate them in whole, or in part, and did so, that is a sufficient bar against those in whose hands they now are, which have no title but what they hold from and under them, and can justly claim no more then was transmitted by them,) but of the King, who then having all the Lands in England in demefne, did give the tenth part of his own Lands, or, as some call it, *the tenth part of his Kingdom*, to the Church, and were consented unto, and have



have been since payd, as a rent-charge on the Land, before the Subject, either Lord or Tenant, had any thing at all to do in the said Lands; and therefore whether or no the Scripture doth prescribe the particular way of Ministers maintenance, in Corn, a seventh, eighth, ninth, tenth, or eleventh part, more or less; or in money, yearly, quarterly, monethly, weekly, payd by Tax or Contribution, or in Lands, or in some, or all of these, it is not much material; For though (suppose) before they gave it, it was in their own power, (which was the case of *Ananias* and *Sapphirah* [o,] yet the Tythes being so given, <sup>o Act. 5. 4</sup> it is grievous sin to alienate them from their general end: For first, it is sacrileg to *devour that which is holy*, or devoted to the service of God and the Church (p) <sup>p Prov. 20 25. Levit. 27. 28, 30</sup> though this sacrileg be committed upon pretence of Reformation and hatred of Idols [q]. Secondly, it is a disanulling of the testament of men [r], when it is confirmed not only by the Doners or Testators, but by several Acts of Parliament, *Magna Charta*, and late Ordinances. Thirdly, it wilfully incurs those direful Execrations which were usually pronounced against all such Church-robbers; and

and in some places, where Tythes are unjustly withheld from the Ministers, God himself doth, as it were, tythe their corn, and take away at least the tenth part of it, that they see they are no gainers by this unjust course: And these things are spoken for the satisfaction, not of the covetous (whereof there is little hope,) but of the conscientious, and not for any benefit of the Author, whose means (for his own particular) would be much greater, if no Tythes at all were payd, then now they are.

And lastly, As for settled maintenance:

1. The Scripture doth allude to a certain and settled maintenance that should be given to the Ministry [*s*], in comparing it with servants hire and wages [*t*], and a soldiers pay [*v*], both which are certain. 2. God doubtless hath as much care of the maintenance of the Ministers of the New Testament, as of the Old; shall we then think that he did allow the one certain maintenance, which none could deprive them of, and make the other incapable of such maintenance? 3. When a Minister hath set-maintenance he knows better how to proportion his living, his alms, his expences for the public like

*s* Ezek. 45

*t* 1, 5

*v* 1 Tim 5

18

*v* 1 Cor. 9

7

like, his provision for his children, and how to keep hospitality. 4. Tythes are not, in one sence, settled or stinted maintenance, for they are more or less, according as the Husbandman soweth, and God prospereth; as Corn is little or much, good or bad, well or ill gotten, dear or cheap: they that do receive Tythes do rise or fall with them that pay them. 5. Magistrates should be nursing Fathers and Mothers to the Church [w]: they should bring their glory and honor into it [x]: And may they not assign certain maintenance to the Ministers of the Gospel, which they may do to their meanest servants, yea to the meanest men in the Kingdom, if so they please? But of this enough.

w Isat. 49  
23  
x Rev. 21  
24, 26

Quest. 14. *Who may lawfully be admitted into the Church?*

Ans. All that profess Faith and Repentance [y], (I speak of Jews, Heathens, and other strangers to the Church, not of children born within the Church, which may be baptized before any such personal profession, and are to be accounted within the Church by virtue of their parents being within the Church,) except there be some just ground

y Mat. 3, 6  
7. Acts 2,  
41, 47  
Acts 8, 37

ground of personal prejudice against them, as in the case of *Saul*, whom the Apostles might well suspect to be still a Jew, a Persecutor, and a Spy, and that he but assay'd to join himself to them to achieve his wicked ends, till they heard *Barnabas* his Testimony concerning him [2]. But secondly, there is no precept or precedent of the calling of Christians (before they could be admitted into the Church) to give account of the work of grace in their heart, or of a Congregation judging whether that work was wrought or no, or of their meeting together for prayer and mutual conference, to be satisfied of the good estate one of another, or of their deferring admission till they had such satisfaction; nor did *Jesus Christ* (as man) know *Jerusalem*, & *Judea*, and all the region round about *Jordan*, with whom he was baptized [a], nor were *John Baptist*, the Apostles, and those thousands and myriades which they baptized, satisfied in their consciences of the regeneration each of other, esteeming each other to be a real Saint; nor did the Jewish Church (though called Saints) [b] consist only of such which were, at least in the judgment of Charity, sincere Con-

2 A& 9, 26  
27, 28

a Mat. 3, 6

b Psa. 89, 5

7. Psa. 149

1. Exo. 19

5, 6



Convertes; nor doth Pauls writing to the Church of Corinth, called to be Saints, evince, that at the time of his writing to them (much less before or after) he did judge the Corinthian Church to consist wholly of true Saints, the contrary is evident [c]. The Churches charity is but a leaden rule, no certain one; some mens charity being more, some less [d], and the same mens charity being larger at sometimes then at others, and to some men, as those of their own opinions, kindred, benefactors, &c. then to others; whence it followeth that some men may sometimes lawfully admit such, which others, yea themselves, at other times, may lawfully reject; the case, in it self, being the very same.

c 1 Cor. 3  
1, 2. & 5,  
1, 2. & 12  
21. 2 Cor.  
12, 20, 22  
1 Cor. 15  
34  
d Acts 15,  
37, 38, 39

Quæst. 15. How some particular Churches to be one in themselves, and to be distinguished one from another?

Ans. First, Their habitation is in this case considerable; it being agreeable to the Law of Nature and Scripture, that there should be Parishes, or Churches should be confined within convenient local limits: For 1. else the members of a particular Church might live 10. 20. 30, an 100. miles each from other without blame.

blame. 2. The word constantly holds forth, that the *Christian inhabitants* of a City, Town, or place, were the *Church* in that City, Town, or place. 3. Churches are usually denominated from places, as the Church of *Jerusalem*, *Rome*, *Antioch*, &c. and *Cities* and *Churches* do expound one another [a]. 4. They that did remove their habitations, did (it's very probable) fall into membership with those Churches whither they did remove [b]. 5. If Church-members be not resident amongst themselves, how can Pastors be resident amongst them [c]? 6. Cohabitation of Church-members hath divers patens in Scripture, uncontrolled by precepts and other patens; For no instance can be shewed that any dwelt neerer to one true Church (though corrupt, as *Corinth*, *Laodicea*, *Sardis*, &c.) and was a member of a Church in another City or Town, as *Cenchrea*; or that any dwelt within the civil communion of the members of a Church, (which is oft for worldly ends) and was not a member of that Church; or that Christians, dwelling remote one from another, were of one particular Congregation. 7. That none but those that cohabite should be of one

a Acts 14

23. Titus

1, 5. Acts

16, 4, 5

b Acts 18, 2

24, 25, 26

Rom 16, 2

c 1 Pet 5, 2

one Congregation, is required by Reason, as well as Scripture: 1. For their more commodious meeting together in publick with ease, frequency, less expence of time and money. 2. Their more easie conversing with, watching over, comforting and relieving one another. 3. For the preventing of confusion, contention, and offence. 4. For the more convenient inspection over their Families, that their Families, as well as themselves, do sanctifie the Sabbath; and therefore if the Magistrate do command, that Churches should have such and such convenient bounds, his command is to be observed, being according to Scripture and right Reason.

Secondly, These Christians, thus cohabiting, are to chuse, or to submit unto, and maintain the same individual Church-Officers, frequent the same numerical Sacraments, and other Ordinances, and so are easily enough distinguished from those Churches, the members whereof dwell elsewhere, and submit to other Officers, and frequent other meeting places for Sacraments and other Ordinances: *Paul* and *Barnabas*, assembling themselves a whole year with the Church at *Antioch*,  
are

*d* Acts 11, 26, with 13, 1 are said to be within that Church [*d*]. And this was the primitive way; When many Christians were converted in a Town or City, the Apostles ordained them Elders [*e*]; and the Elders and Christian inhabitants, mutually performing the duties of their places, became a Church together, sufficiently distinguished from others; and this is far from the Church-covenant urged by some, it being only an agreement implied in actions; as when a man dwells in a Town, joyns in choosing Constables and other Offices, pays Lays, and Taxes, assists Officers, and bears Office, if required, doth tacitly agree that he is one of that Town; and yet we cannot say that he hath entered into covenant, or that entering into covenant doth make him so.

*Quest. 16. How large or how little may particular Churches be?*

*Ans.* A Church must consist of more then two or three (though when there was no more in the world but *Adam* and *Eve*, they two made a Church if there was any) for two or three were to give the second Admonition which if a man did not, here they were to tell the Church [*f*] and therefore the Church must of  
*Math. 18 15, 16, 17* neces-



necessity consist of more then two or three: yea, there should be in a Church a competent number to be Officers and Members, at least the Members should be as a Flock, that is, many, though there were no Officer, but one Pastor: The Churches in the Gospel were numerous, consisting of thousands, and that they might do so, the Apostles planted Churches only in Cities, and in great Towns; *Cenchrea*, the least, was a much frequented populous and famous Haven-Town [g], so also were the Churches of *Galatia*, *Macedonia*, *Judea*, placed in the Cities of those Countries, as *Antioch*; *Laodicea*, *Philippi*, *Thessalonica*, *Jerusalem*; *Lidda*, &c. and how numerous soever any Church did grow, we read not that it was divided into two or more Churches, or that there were more Churches then one in any one City or Town. As it is acknowledged on all hands, that a particular Church may consist of as many as may meet every Lords day in one place for edification; so it may be proved, that the Church of *Jerusalem* did consist of more, then did or could meet with edification in one place. 1. By the multitude of Beleevers, *Jerusalem*

g Gualter  
in Ro. ii. 16

D

and

and all *Judea*, and all the region round about *Jordan*, were baptized by *John* [h]; and the Disciples of Christ baptized more Disciples then *John* [i]; and many of the people beleaved in *Jesus* [k]: The Pharisees said, the world is gone after him [l]; and after Christs ascension there were added 3000 souls [m], and 5000 [n]; and afterward the Disciples were multiplyed greatly, and a great company of the Priests were obedient to the faith [o]: Now all these, which deserved to be called a City, a World of people, thousands and multitudes (for the Holy Ghost, at the last, leaves numbering) could not meet together in one place for hearing the Word: For no one room in a private house could hold them all; no one mans voyce could reach them, much less could so many thousands, orderly, at once, receive the Sacrament together; nor could be accommodated with beds to sit, lie, or lean upon, (which was Christs gesture,) a Table to receive at, and Cups to drink in; and therefore they were constrained to sever themselves into divers companies for breaking of bread [p], and to meet distributively in their private houses for that purpose; Hence

Hence it is observable, that though proof be offered by some that the Church of *Jerusalem* did meet together in the Temple to hear the Word (which was common to Jews with Christians,) and to chuse Officers, (which is not every Lords day-work, and to which the presence of women and children, the greater part of the Church, is not required,) yet not one word is brought to prove that they all met in one place to receive the Sacrament, the chief Church-ordinance.

2. Twelve Apostles [*q*], seventy Disciples [*r*] (besides Elders mentioned *Act. 11. [s]* as being extant before that time) which doubtless were diligent Preachers in *Jerusalem*, the chief place of their residence, and could not all, nor most of them, be imployed once every Lords day, if there was but one Congregation in *Jerusalem*. 3. The Church that prayed for *Peter*, met many of them in the house of *Mary*, and others of them, *James* and his brethren, elsewhere [*t*] so that Church did not meet in one place.

4. It is said that *Paul* abode in *Jerusalem* with *Peter* fifteen days [*v*], and doubtless *Peter* and he frequented the Church-meetings, yet he saw no other of

*q* Math. 9.

35. & 10

1

*r* Luke 10

2

*s* Act. 11.

30

*t* Act. 12.

5. with 12

17

*v* Gal. 1.

18

the Apostles, save James the Lords brother, (he saith not they were not in *Jerusalem*, but he saw them not) which had been very improbable if not impossible, (seeing the Apostles were diligent in preaching) if there had been but one Church-meeting in *Jerusalem*, more might be said to prove, that the Church of *Jerusalem* consisted of more then one Congregation, and instance of the like may be given in other Churches of *Samarina*, *Ephesus*, *Corinth*, &c.

*Q. 17. May not every Congregation enjoy all the Ordinances of God within it self?*

*Ans.* No; 1. Synods are the Ordinances of God, and cannot be had in a particular Congregation; yea general Councils are the Ordinances of God, and yet cannot be found in any less Church then the universal visible. 2. A particular Congregation, consisting only of private Members, cannot enjoy ordination by Presbyters, which is an ordinance of God; nor can she in that state regularly partake in Sacraments and Censures, therefore combination or consociation of Churches is useful and needful in the aforesaid cases, as also in case of a particular



lar Churches insufficiency to transact her own business, in case of business of common concernment to more Churches then one, in case of an incompetent particular Eldership, of appellation, of presumed mal-administration, of divisions in a particular Church, of differences between Churches, of spreading Heresies endangering Truth & Peace, decision of hard questions, direction in hard cases, or the like m. w Act. 15

Quest. 18. *Doth the Scripture warrant the use and subordination of Congregational, Classical, Provincial, National, and Oecumenical Assemblies?*

Ans. Yes, it doth. For 1. of Congregational Assemblies no question is made.

2. The proving of the Church of Jerusalem to consist of more Congregations then one, and their Elders questionless convening for Acts of government of those Congregations, doth also prove the warrantableness of a Classical Assembly.

3. There being warrant sufficient for combination of Churches, and the Scripture not limiting it to such or such limits, beyond which it may not exceed, doth sufficiently warrant the greater combinations, as occasion may require them, and they may with conveniency be had; the

Scripture doth not determine those cases in which a Church may call neighboring Churches together for advice, nor with how many Churches, or with what Churches she should advise, nor in what cases neighbor Churches may call an offending Church to account, or how oft they must do it, nor when they may lawfully non-communicate a Sister-Church; nor doth the Scripture limit the number of Elders, as three, four, five, six, &c. which each Congregation must have, and neither more nor less; nor doth it bound a Congregational Church, saying, it must consist of one hundred, two or three hundred, five or six hundred, or a thousand, two, three, or more thousands, nor that the bounds of the habitation of its members should be two, three, four, ten, twenty miles; but these things are left to prudence, according to the general rules of the Word. 4. How much the greater distance there is between Churches, so much the less needs the visible communion thereof to be, because danger of scandal and infection, and opportunity of mutual edification is less or more, according as the distance of place is greater or less, and this occasions and justifies the  
more

more strict, ordinary, visible, Ecclesiastical Communion of the Congregations within a Classis, then within a Province, within a Nation then in all the World.

5. God requires no further association then he gives opportunity to, as in case a particular person have not opportunity of joyning to any Congregation, or a particular Congregation have no neighbors to associate with, that is supream Ecclesiastical Authority to us, which is the highest we can get *pro hic et nunc*, if God by his providence shut the door of higher Appeals that we cannot ascend above a National or a Provincial Assembly, or above a particular Church; and this is true also in some necessary cases, that supream civil power may be exercised in one Assembly, yea in one Family; the same thing may be said of the Jewish Synagogues in Heathen Countries, that they were independent, when they could not have the benefit of superior judicatories, though they were nothing so in *Judea*, where they might have that benefit.

6. In the Jewish Church were several distinct Presbyteries or Conventions of Elders, subordinate one to another, and as the word *Presbytery* is translated to

x 1 Tim. 4 the Christian Church [x], so that sub-  
 14. ordination of Presbyteries was not cere-  
 monial, nor typical, nor a temple-ordi-  
 nance, but grounded on Reason, and the  
 light of nature, as appears by *Jehro's*  
 y Ex. d. 18 advice to *Moses* [y], and by the consent  
 27, 22, 23, of all Nations warrantably moulding civil  
 &c. Government in such a subordination; and  
 God hath not commanded men to lay a-  
 side their reason, nor hath he prohibited  
 such subordination, but commanded it ra-  
 ther, *Mat. 18.* For 1. Christ speaks of a  
 Church then extant, which could be no o-  
 ther then the Jewish Church, (no Christian  
 Church being then founded,) with subor-  
 dinate Judicatories & appeals, and therefore  
 must needs be understood by [*tell the*  
*Church,*] to command appeals from the  
 Synagogue to the *Sanhedrim*, while the  
 Jewish Church, and the Government  
 thereof, stood undissolved. 2. There is no  
 appearance in the words there, or else-  
 where that Christ appointed that the  
 Christian Churches Government should  
 be moulded after another manner then  
 the Jewish, in matters of moral Equity.  
 3. Subordination of a particular person  
 offending to a particular Church, doth  
 by a like reason prove the subordination  
 of



of a Church to greater Assemblies, because the grounds, reasons and ends of subordination are the same in both. 4. The Elders and Governors are in Scripture frequently called by the name of *Rahal*, and by the Septuagint *Ecclesia*, or Church [*a*], and sometimes the word *Rahal*, or Church is translated by the 70. [*the Synedrion*][*b*]; and therefore the Apostles might well understand our Saviour, by Church, to mean the Elders, and not the whole Congregation, especially he speaking of judicial proceedings: when the Elders came alone to the Church-meeting, then but one trumpet sounded; but if both trumpets sounded, then both Elders and people met together in one Assembly [*c*]. They that interpret the word [*Church*] of Elders and brethren of a particular Congregation, are desired to shew where Elders and Brethren, without women and children, are called a Church. 7. If there be an universal visible Church, and Apostles, Teachers, Governments [*d*] be seated primarily in it, and the whole is not subject to a part; but the part to the whole, then the nearer any Assembly of Churches combined comes to the universal visible Church, the more authority it is

*a* Deut. 38  
30. with 28  
Lev 4. 14.  
with 15.  
2 Chron. 1  
2. with 3.  
Deut. 23. 2  
2, 3, 8.  
*b* Prov. 26.  
26.

*c* Num. 10  
2, 4.

*d* 1 Cor. 12  
28.

is invested withall; and a general Councel is of more authority then a national, and a national then a provincial.

*Quest. 19. It is granted that the Scripture doth warrant elective occasional Synods, such as that was, Acts 15. but doth it mention or warrant set, stated, Synodical Assemblies to meet monethly or yearly?*

*Ans. This is but a circumstance of time, which followeth necessarily the substance of the things; if Synods fit, they must sit in some time, but what time or times they should sit doth depend upon circumstances, and as the Church business requireth; the Scripture mentions not any stated Ecclesiastical meeting for Government Synodical or Congregational, that they should meet weekly, monethly, &c. nor any set Church-meetings (except the Lords day) for preaching, hearing, fasting, prayer, thanksgiving, conference; yet the Church may, upon occasion, order weekly or monthly Congregational meetings, according to the general Rules of Gods Word; the same may be said of Synodical Assemblies. 2. There is no such material difference between standing Synods, and occasional, neither in point of lawfulness.*

lawfulness nor power, both (for ought we know) may be of like divine authority: Triennial standing Parliaments may be as lawful and authoritative as occasional Parliaments. 3. There may be standing Courts at *Westminster*, though differences and suits in Law be occasional; and a standing Colledg of Physitians, though diseases be occasional. 2. As to electiveness; 1. It is contrary to Reason and Scripture, that an erroneous and offending Congregation shall choose their own Judges, seeing it is probable they will either choose none at all, or such as they know, before hand, are likely to be of their Judgment. 2. If those that are in the right should choose the Synod, yet still the question will be, who are in the right? for of dissenting parties both pretend to it, and neither will confess they are in the wrong. 3. If a thing is agreed on, that all the Churches in a Province, being offended at a Particular Congregation, may call that single Congregation to account; yea all the Churches in a Nation may call one or more Congregations to account, that they may convent and call before them any person within their bounds, whom the Ecclesiastical business before  
them

them doth concern, may examine, admonish, and in case of obstinacy declare them to be subverters of the faith; may give advice to the Magistrate, in matters of Religion, determine Controversies of Faith; and their determinations are to be received with great honor, and conscientious respect, and obligation as from Christ: and if an offending Church refuse to submit to their determinations, they may withdraw from them, and deny them Church-Communion, which sentence of non-Communion may be ratified and backed with the authority of the Magistrate; and therefore Synodical determinations may oblige those Churches which did not choose them, nor make any reference to them.

*Quest. 20. But they cannot judge authoritatively, nor excommunicate one or more offending Churches, they may only withdraw Communion from them; for if a national Synod should exercise jurisdiction, then every member of it would be a national Officer, and have relation of Elders to all and every the Churches within a Nation; and why are they not to preach to all the Churches, as well as to rule over them, and to feed by doctrine,*

as



as well as by discipline?

*Ans.* As to the point of non-Communion of Churches or persons, we say,  
 1. If a Synod of Churches can proceed no further, but to non-Communion an offending Church, then the Synod hath in this no more power over a particular Church, or a particular person, then one brother hath over another brother, yea over a whole Church; for (they say) that a brother may admonish; declare, and withdraw Communion. 2. Separated Churches of Independents, Brownists, Anabaptists, &c. count non-Communion no punishment to themselves, but a privileged; or, if it be a censure, it is no other then they inflict on all the Churches in the world besides. 3. It is not suitable to the wisdom of Jesus Christ to apply the strongest remedy for the weakest and least dangerous disease, *viz.* the case of an offending brother; and the weakest remedy to the most dangerous disease, *viz.* the case of an offending Church.

2. Excommunication of Churches by Synods is a thing not known in the reformed Churches, but only of some particular persons in those Churches which are most eminently guilty; the meeting

at *Jerusalem* censured the false Teachers  
 & Acts 15. at *Antioch* [e], not the Church of *Antioch* : As when a Prince or State makes a Law against Rebels or Traytors to punish them with death ; in case an Army of such Rebels or Traytors, or a whole Province rebels, this multitude doth not excuse any one person of them from being obnoxious to that Law, or the penalty of it ; yet it may be a reason why such a Prince or State should not, in prudence, execute that rigor of the Law upon every person of them, but upon some principal offenders ; yet is that whole Province or Army of Rebels subordinate to that Prince or State, and the Laws thereof.

3. It followeth not, that if a Pastor be a Member of an authoritative national Assembly, that then he is a national Pastor, and should preach to every Congregation over which he rules. For 1. As Knights and Burgesses in Parliament are not each of them severally and singly Kingdom Officers, though in that body they do many authoritative acts relating to the whole Kingdom; and Colonels in a Council of War may order the whole Army, and yet not be each of them a general Officer ; so it is an incongruous and

and unjust speech to say that every Member of an authoritative national Assembly is a national Church Officer. 2. As a Colonel doth not singly and severally govern the whole Army, (but joyntly with others in a Councel of War,) and therefore cannot be expected to lead up or train every Regiment; so a Pastor, who is a Member of a national Assembly, doth not *separatim* govern all the Churches in a Nation, but joyntly with others, and therefore it cannot be concluded that he should *separatim* feed them. 3. All that can be concluded is this, that he should feed them by doctrine, as well as by discipline, and so he doth; he with the rest doth put forth doctrinal power to bring light to the Churches, as is acknowledged they may and ought upon occasion; and why then may they not feed by discipline, as well as by doctrine? why may they not admonish offenders? And if they may, and this admonition be a censure, why may they not proceed to other acts of censure?

4. Elders receive their power for the whole Church of Christ upon earth, and though the ordinary exercise of their power be confined to their own particular

lat change, yet having a call, they may preach, administer the Sacraments, or rule in any Congregation, or do one of these, and not the other, where their call, and the necessity of the Church requireth the one, and not the other.

*Quest 21. But can you shew that Elders may put forth any act of power and authority over other Churches?*

*Ans.* Yes; but 1. it is acknowledged by Mr *Burroughs* [f], and (as he saith) by other Congregational men also, not only that Synods are the Ordinaries of God, but also that the Elders thereof are to be looked upon as the Officers of Jesus Christ, when they do such Synodical acts as they may do in relation to many Congregations. 2. A Minister may administer the Sacrament, as a Minister: (for as a gifted man he cannot administer it,) to a Member of another Church; and if to one, then to two, three, six, twelve, twenty, &c. which (it may be) are the whole Congregation, and that by vertue of Communion of Churches, and therefore they are still considered as of distinct Churches, for Communion must be betwixt two at the least, as Congregational men assert; and if it be lawful to do it  
once,

fBurroughs  
Irenicon.



once, it is not unlawful to do it twice, thrice, or as often as the same call and occasion requires it; and if he may do it when Members of other Churches come to him, he may as well do it when he goes to them, unless the place, or his, or their going or coming to the place do alter the case, which is no whit probable; and if a Minister may act ministerially to the Members of one other Church, why not of two, three, or more Churches; when they are together may not the Minister of any of those Churches administer the Sacrament to all of them? If he may, why may not all the Ministers of the said Churches joyn together in that Administration? If no, which Elders are to be suspended? And if Elders may joyn together in acting ministerially in point of the Sacrament to divers Congregations, why not in point of censures? Where doth the Scripture require the one and not the other? how comes the one to overthrow the relation of Elders and people, and not the other. <sup>3</sup> *Tichicus* of *Asia* is commended to the several Churches of *Ephesus* and *Coloss*, not only as a beloved brother, a gifted brother, but as a faithful Minister [g], and sent to them; why

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did

g Ephes. 6  
21. 22.  
Col. 4. 7.

did *Paul* send a Minister, and commend him to them as a faithful Minister, if he might not exercise ministerial acts in either or both those Churches. 4. If an Elder, in no case, have authority in another Church; then, if he preach there by vertue of office, baptize, ordain, administer the Supper, or the like, those acts are altogether null and void, as if they had never bin, and persons so baptized or ordained ought to be re-baptized and re-ordained; for if a Major of one Corporation do the act of his authority out of his limits in another Corporation, the act is void in Law & Reason; but Congregational men wil not assert, that Baptism, by a Minister of another Congregation, is void and null.

*Quest. 22. But those that dissent in these particulars are good and gracious men, and their way seems to be purer then other ways; and therefore I would not have any one to oppose these men; for if the work be of God, it will stand; if of men, it will come to nought.*

*Answ. 1. The Anabaptists in Germany, yea the first broachers, and chief Propagators of ancient and modern Heresies and Errors, were reputed godly men: The Hereticks and Sectaries of New-England*

land did seem very holy, humble, spiritual Christians, full of Christ, denying themselves far; they could speak excellently, and pray with soul-ravishing expressions and affections, and yet notwithstanding they were severely censured, some disfranchised others fined, others banished, by our Independent brethren there [g].

g M. volds  
Epistle  
before his  
book of  
the Rise  
raign, &c.

2. We cannot be assured that other men are truly godly and gracious; they may be Hypocrites, (as the Pharisees (the word may signifie Separatists) of the strictest Sect amongst the Jews were,) though we may not without good ground think so of them: *Corah, Dathan and Abiram* which took men and separated them into a distinct Congregation [h], and pleaded for power and liberty [i], and questionless profit too, (for if the Priests work might be taken from them, why not their Tythes and wages,) saying, *all the Congregation is holy; every one of them: you Elders, take too much upon you,* and that every man might exercise the function of the Priests [k], were esteemed by all the Church to be the *people of the Lord*, and they murmured against *Moses and Aaron* for opposing them [l]; yea 250. Princes of the Assembly, or

h Num. 16  
i, 16.  
Psal. 105.  
I 7.  
i Num. 16  
3.

k verse 10

l verse 41.

of the Councel of Governors, which were religiously affect, yea famous in  
 m verse 2. the Church, men of renown, did joyn unto them [m]; so well did they esteem of them, and doubtless they were no Blaphemers, Hereticks, fundamentally erroneous, nor grossly vitious in any kind, and yet the Spirit of God calls them wicked  
 n vers. 16. men [n], because of their Schism, a  
 o Gal. 5. 20. work of the flesh [e], shewing men to  
 p 1 Cor. 3. be carnal [p], the original hath it, restless  
 1. 2. and turbulent men; the Greek hath it, hard men, and the Lord did execute his wrath  
 q Num. 16 on them, and on the Congregation, for  
 32, 44, 45, their sakes [q]; and this instance is the  
 46, 47. more pertinent, because the gain-saying of Corah is a sin of the New Testament,  
 r Jud. v. 11 as well as of the Old [r]. 3. The question is not who are good men, (though, if it were, there are multitudes of good men against their way, for one or a few for it,) but what is good and acceptable in the sight of the Lord: For 1. They were as good and gracious men when they were Presbyterians, (as some were;) yea when they were conformable to Bishops Canons, (as leading men about London were,) as now they are; yea so far as men can judg, they were then more holy,



holy, humble, heavenly, charitably affected, more mortified to the world than now; and they are not the better, if they be not the worse for Independency. 2. A good man may act for Satan, and not discern it [s]; M<sup>r</sup> Archer, an holy man, did hold & broach hellish opinions. 3. The temptation lies in this, when *Angels from Heaven*, men of singular parts and piety, *preach other doctrines* [t], Satan, which could catch godly men in the snare of Heresie & Schism, (not wicked men, whom he hath fast enough in the stocks by the other foot,) must make use of such as are reputed good: A drunken loose Minister can never lead a pious people into error.

4. As to the seeming purity of that way, we know, that the Word of God is the rule of purity; whatsoever comes short, or goes beyond, it is impurity; voluntary purity is as bad as voluntary humility: the Pharisees seemed to be in a purer way, and more afraid of pollution by sinners, and more zealous in observation of the Sabbath, than Jesus Christ himself: Popery came up under pretence of purity, piety, chastity and charity; if they can prove their way by Gods Word, then it is pure, if they cannot, it is impure.

s M<sup>r</sup> 16.

23.

t Gal. 1. 8.

2 Cor. 11.

15.

5. As for opposing them; both Magistrates, Ministers, and others, are bound to contend in their places for the faith delivered to the Saints [*v*], and to oppose false teachers [*w*], which are ravening and grievous wolves [*x*], which do leaven and trouble the Church [*y*], and (as experience of this and former ages shews in *Germany*, *New England*, and in this Kingdom,) disturb the civil Peace.

6. Though Heresie and Schism be works of the flesh, and not from the God of Truth and Peace, yet they may stand a while, as *Anabaptism* did in *Germany*, yea a great while, (though I hope they shall not), as *Arrianism*, *Pelagianism*, and *Popery* have done, and the true way may be suppressed.

7. If Independency, or Anabaptism, &c. be either Heresie, or Schism, or contrary to sound doctrine, we are bound by Covenant (let who will expound it) to extirpate them, or at least each in our places to endeavor to the utmost the extirpation of them. The known sense of the Scottish Nation, which framed the Covenant, and for whose satisfaction the Covenant was taken, doth include Independency under the

the name of Schism, or at least under those words, Contrary to sound doctrine; and the English could not but know this to be their sence of it, and yet did not (that we know of) protest against it, or explaine themselves otherwise at the first taking of the Covenant, if they have done it sithence; and that Independency is covenanted against, is further clear by the Parliaments publishing Ordinances for a Presbyterial Government (which are ridiculous and null if any one that will may plead exemption from it) by the Ministers of *London* and other places, so expressing the sence of it; and by the Independents themselves, which now generally renounce or refuse the Covenant, being conscious it neither is, nor can be (except it be made a nose of wax) consistent with their Church-way.

8. It may as well be said of Prelacy and Malignancy, as of Independency, that, if they be of God, they will stand, and if not, they will come to nought; therefore we ought to refrain from them, and let them alone, & not oppose them; for questionles many of them truly feared God

Quest. 23. *What is the difference between Prelatical, Presbyterial, and In-*

*dependent Government?*

*Answ.* These three Governments do somewhat resemble Monarchical, Aristocratical, and Demonacratical Governments; The first give power only or chiefly to one Minister in a Diocess: the last gives the power only or chiefly to the people, as the Brownists do, for they hold, that the people have a Negative Voyce, and may disanul the acts of the Presbytery, not only *in facto*, (as when the Kingdom will not withdraw from one that is justly and judicially outlawed), but *in foro*, that the sentence is null and voyd in it self; but the Presbytery, according to them, hath not a Negative Voyce, nor can disanul the act of the people in Election of an Officer, deposing of him, &c. The middle is the right mid way between the other extremes, consisting of Ministers and other Rulers and Governors, which are chosen by, and do represent the people, as the Common Council do represent the City of *London*, and the House of *Commons* the Commons of *England*; and placing the Government, not wholly in the Ministry, nor in the body of the people, but in Ministers and Elders. How the Presbyterian



serian way differs from the Independent way, may in some measure appear by what hath been said: Now it differs from the Prelatical thus; The Prelate called and counted himself only a Bishop (a name common to Elders,) he challenged Jurisdiction above his Fellow-Ministers to belong to him as a man of an higher rank, challenged that to one that doth belong to a Colledge, did not associate Congregations, but subjugate them to him, and himself would be subject to no Presbytery; he made the Cathedral, or Mother-Church, superior in power to the rest: but the Presbyterian way is a social way, as between friends, confederates, brethren, where all judge, and all are judged; all things done *communi Presbyterorum consilio*; where no Congregation or Minister is above another Congregation or Minister, though the major part of them associated (as of congregational members, though equal one to another) are above the minor part; where every Elder is left to enjoy the office of an Elder, and every Congregation the freedom of a Congregation, in what belongs to them, and they able to perform. The Prelates

Act. 10 17  
28. Tit. i  
5, 7.

F

power

power was altogether extrinsecal to those Congregations that were under it; they did not consent unto it, nor send commissioners to assist or concur in it; but Classes and Synods are aggregates made up out of their mutual associations into one, and do in matters of common concernment strengthen and help particular Congregations, walking according to rule; and reduce such as walk not in truth and peace, but are leavened with Error and variance. The Prelates urged Subscription, Ceremonies, had their Chancellors, Commissioners, Surrogates, &c. their Courts were remote from many of the people; they were expensive, oppressive, by exaction of fees; they promoted Tyranny, Popery, Arbitrary Government; suffered idle, ignorant, profane, Popish, Arminian, Socinian Ministers, which the Presbyterian Government, where it is in full strength (as in *Scotland*) doth not.

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